14: Brant E-5 (1949-50) 1954 AP1 Burma
Burmese AP4

4

Table I

Ethnic Identification of Villagers

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Response	Number	Per Cent of Total
Burmese	726	90.0
Indian Hindu	46	6.0
Indian Muslim	3	0.4
Pakistani Muslim	1	0.1
Chinese	2	0.2
Talaing (Mon)	12	2.0
Karen	1	0.1
Tavoyan	1	0.1
Sino-Burmese	7	1.0
Indo-Burmese	3	0.4
Indo-Burmese Muslim	3	0.4
Karen-Burmese	2	0.2
Total	807	

It is interesting to note that 2% of the village population identified themselves as Talaings (Mons). The general area of Burma in which Tadagale is located was first settled by the Talaings, who came with the first of three major historic waves of migration into Burma. The Burmese arrived centuries later in the dry zone of Upper Burma and then thrust southward to conquer the Talaings and Burmanize the area. No doubt many more than 2% of the people of Tadagale can trace their ancestry back to the Talaings, but today they think of themselves simply as Burmese.

●46 The majority of the people of the village were born either in Tadagale or in its immediate vicinity. Nearly 68% were born in Tadagale or in nearby villages included with the administrative unit "Tadagale Tract." Another 19% were born elsewhere within Insein District, the next higher administrative-geographic unit to which the village belongs. 11% originate from other districts of Burma, while the remaining 3% are foreign-born. The latter are all Indians, save one person born in China.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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[312]
243
461
465
166
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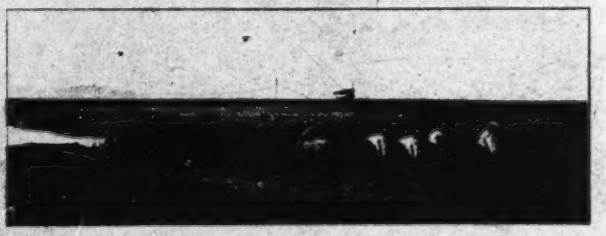
115. WATER SCOOP (KA-HNWE).

for fodder, the corn is cut close to the ground, having first been laid by pressing it down with bamboos, which makes it easier. For reaping, the villagers co-operate. But in the plains of the delta, where cultivation has extended so greatly, there is not labour enough on the spot to reap the crop. Harvest labourers come down from Burma Proper and also large numbers from the south of India (p. 159). In the plains reapers get their two meals and a quarter of a bushel of grain a day or the equivalent in money (p. 56). In the hills a reaper gets a bushel a day for his labour. The common wages of daily labour are about half a rupee in Pegu, and a quarter less in Burma Proper. Before 1850, when the export trade began, wages were only half as much.

243 The sheaves are left to dry for a day in the sun and then gathered into garbs. These are piled on a dry field into a circular heap some three feet high, and broad enough for a herd of buffaloes to tramp round upon and tread the grain off the ear, to which it is attached by a slender petiole. Another way is to pile the garbs in a high crescent-shaped heap, round the central space of which four to six head of cattle are made to travel abreast and tread the garbs which are cast down from above. The grain keeps best in the husk and is stored in bins of bamboo wattle smeared with clay (*sabaji*, Nos. 119, 120).

The covering of the rice-grain is a strong adherent husk like that of barley, but mostly without any beard. Rice in the husk is called *Sabâ* (Engl. paddy).



116. CUTTING THE CROP IN THE GREAT PLAIN.